

nothing. Not only were heresy and rebellion to her the same thing; not only was resistance even in self-defence, to her absolutist notions, indefensible. It was a question of supremacy, not of toleration, and a compromise could only postpone the issue. From this point of view the opposition of the regent was natural enough. To her, resistance to the reformers' demands might also appear self-defence. Unfortunately for her, though fortunately for the cause of the Reformation, the Franco-Scottish alliance, by which she strove to defend her position, was, as we have seen, not only unpopular but anti-national. In the light of the secret agreement of 1558, it was as dangerous to the independence of Scotland as the unionist policy of Henry VIII. had been. In the face of this national opposition, seconded as it was by the widespread alienation from the old Church, her defeat was inevitable.

For the present she could afford to ally herself with time, and remain inactive behind the strong walls of Dunbar Castle. The Lords of the Congregation might reform Edinburgh after the model of Perth, and St Andrews, and Dundee, but they could not keep their army together longer than a few weeks, and Lord Erskine, the governor of the castle, would not join them. At the end of July the regent sent D'Oysel to seize Leith, and the lords, thus hemmed in between a hostile camp in front, and a fortified castle, whose guns might at any moment sweep the town, in their rear, were compelled to negotiate and retire to Stirling, after securing terms for the Edinburgh Protestants similar to those formerly granted to their co-religionists of Perth. They again signed a bond of mutual defence before separating, and took the further precaution of actively negotiating with Cecil for the support of England in case of a renewed attempt to crush them with the help of a French army. From the tenor of these negotiations it is evident that the profession of respect for authority was rapidly

melting away under the solvent of events. They
had now at
all events come to see things in their true light,
and, to Cecil
at least, they threw off the mask. The regent's
policy, they
assured him, was the suppression of the gospel,
the mainten
ance of idolatry, and the subversion of the
liberties of the
country, and they intimated that they would not
shrink from
" the next remedy to withstand [such]
tyrannic." In other
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